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just as many organs and regions as the church or Heaven, because formed of individuals in all parts of the Grand Man, (that higher social complex in which each person is a gemmule). The inversion of conjugal love is caused by the ascendancy of the love of self, as noted in our review of the Rational Psychology. Equilibrium and spiritual freedom result from the fact of man's self-consciousness arising in the rational mind between the spiritual mind on the one side and the animal mind on the other. In the spiritual universe there is a mutual attraction or aggregation of similar natures. The consequence is that Hell is in conjunction with the animal mind, and Heaven with the spiritual mind. The process of allowing the lower nature to dominate takes place according to complicated laws; and the process of redemption is no less subject to biological laws. A consideration of these points must be waived here. Suffice it to say that conjugal love figures as the principal factor. By the state of that love men are judged, and gravitate to Hell or rise to Heaven. In adulterous or Scortatory Love, from which Hell is, are to be recognized a series of degrees, each lower psychologically than the preceding, although from the legal standpoint this fact could not be ascertained. The highest degree is fornication; lowest is the "love of seducing innocencies" (in which the desire is to despoil innocence because it is innocence). These appear in the spiritual world as serpents. This whole system might be termed transcendental phallicism, and is according to the author the primitive religion of man from which have arisen all forms of mythology by a degradation of self-consciousness into the sensory plane of life. The law of sexual health and vigor is plainly stated to be the cultivation of love to God.

We turn at this point to the subject of sexual hygiene.

Effect on Women of Imperfect Hygiene of the Sexual Function. TAYLOR. Am. Jour. Obstet., Vol. XV, No. 1, Jan., 1882.

Three out of every four married women suffer from sexual ill health due to ignorance before and after marriage. A nervous state or loss of tranquility has come with civilization. Girls utterly fail to connect erotic sensations with the reproductive organs and yet these feelings are deeper in the female than in the male. This last fact explains why restrictions for preserving chastity are more stringent as applied to girls than to boys. The result of all this repression of the physical feelings leads to an intensification of the more intellectual emotions; esthetic crazes and the like being the outcome. Morbid self-consciousness, fears, loves, morbid desires, a fondness for love stories, all exemplify a life run to emotion and never culminating in executive work. An inflammation and congestion become chronic, and disturb the health of the entire body. The obvious remedy is first, education and knowledge, so that the true nature of these feelings may be realized, and second, engagement of the mind in some occupation,—work, the grand remedy for all troubling thoughts of this or similar nature. In the male (see Taylor, "Genital Irritation," *Annals of Anat. and Surgery*, July, 1881), genital irritation caused by phimosis is frequently the cause of as serious a train of troubles, leading often to self-abuse, sometimes to reflex paralysis of the walking centers. No one can study a work on the treatment of sexual diseases both in man and woman, prepared for the medical practitioner, without being convinced that abnormal conditions here affect the body more profoundly than such conditions anywhere else. One might say with a considerable show of truth "*if your sexual life be pure and healthy, you are every whit whole.*"¹

¹The reviewer desires to call attention to the fact that general inferences, criticisms, and the like are often incorporated with matter more strictly the teaching of the work under review, without being specially designated as extraneous,—a method, having advantages that outweigh its defects, when authors are second in importance to their ideas.

The effect of the body and mind upon these organs is likewise as profound; and finally their abuse is more easily accomplished and is more direful in its effects than the abuse of any other organs. These physiological observations tally well with the morphological theories that make the body either a modification of sexual cells, or an organ subservient to the reproductive organs. Many diseases that are apparently localized in some organ or other of the body and which fail to yield to treatment directed to that organ disappear miraculously when the treatment is directed to the generative organs.

In perhaps a majority of cases there is no definite disease, but only a general feeling of debility. In the field of quackery the treatment of sexual disorders naturally takes the first place, and ignorance is to be blamed largely for the existence of the diseases themselves and certainly for the encouragement quacks receive. This ignorance is universally deplored by all writers upon these subjects and referred to the very deep feeling of antipathy that exists toward the broaching of any subjects that suggest sexual relations. The feeling of shame has developed with such intensity in the highest civilized communities that all possible methods are used to conceal from consciousness the fact of sex. The feeling of modesty has undoubtedly been of use in the evolution of the race, but at the expense of occasional victims who fell because of ignorance. *The mistake is made in ascribing immodesty to knowledge.* Many writers are of the opinion that the opposition to the proper diffusion of knowledge of the laws of sexual hygiene among the masses comes most strongly from a prudishness that is the outcome of a mind not truly chaste. The following author dwells on the effects of prudish education.

Adolescence. Part I of "The Physiologist in the Household" series. FOTHERGILL. London, 1880.

The efforts to avoid certain subjects, unduly emphasizes them, "Virtue preserved by artificial contrivances is liable to fail." "Nothing but an entire revision of our educational arrangements for girls can give a girl a sure protection against her own passions." The subject of sexual precocity is treated at length. "From such conditions come the criminal classes. "One boy or girl can corrupt a whole school."

The Importance of Knowledge Concerning the Sexual Nature. GERTRUDE KITZ. Printed for the Washington Society for Moral Education. New York, 1884.

This pamphlet instructs superiors in regard to the proper training of children relative to these subjects. Some excellent suggestions are given. Other books recommended by the society are Dio Lewis "On Chastity," and Spencer "On Education."

Sex in Education, or a fair chance for girls. CLARKE. Boston, 1875.

Much of the ill-health of women is due to lack of care during each menstruation, and particularly the first one. But our schools for coeducation take no notice of this, and make the girls stand during recitation, climb stairs and pass examinations while the menstrual period is lasting. The nervous energies are whipped up to the highest pitch of excitement in our competitive prize contests, and the girl-graduate is a physical wreck. She should be taught to rest at every period; she should not be required to compete with boys in the same studies. Her education should be adapted to her nature and to her life work. This is not to be construed as an argument against coeducation of the sexes, but rather against "identical education." Jean Paul says, "To insure modesty, I would advise the education of the sexes together; for two boys will preserve twelve girls, or two girls twelve boys, innocent amid